


# AN ADMONITION

or vvarning that the faithful  
 Christiāns in London, Newcastle Barwicke &  
 others, may auoide Gods vengeaunce, both  
 in thys life and in the life to come. Com-  
 pyled by the Seruaunt of God  
 John Vnolke.



The Persecuted speaketh.

I fear not for death, nor passe not for bandes:  
 Only in God put I my whole trust,  
 For God wil requyre my blod at your hands,  
 And this I know, that once dye I must,  
 Only for Christ, my lyfe if I giue:  
 Death is no death, but a meane for to lyue.

 To the faithfull in  
London, Newcastle, and Barwicke, &  
to all others w<sup>th</sup>in the Realme of  
England, that loue the commyng  
of our Lord Iesus, I. H. wisheth  
cōtinuance in godlynes  
to the ende.

**V**hen I remember the fearful  
threatninges of God, pronou-  
ced against Realmes and Nat-  
ions, to whō the lght of Gods  
Leu. xxi. word hath bene offered, and contemp-  
tuously by them refused, as my harte  
Math. x. vnfainedly mourneth for your present  
state (dearely beloued in our Sauour  
Iesus Christ) so do the whole powers  
of my body tremble and shake for the  
plages y<sup>e</sup> are to come. But that Gods  
true woorde hath bene offered to the  
Realme of England: can none denye,  
except such, as by the Diuel holden in  
1. Tim. ii. bōdage (god iustly so punishing their  
proude inobedience) haue neither eyes  
to see, nor vnderstandyng to discern  
good from bad, nor darknes frō light.  
Against whō none other wise wil I cō-  
tend at this presēt, the did the prophet  
Jeremias



to the Faithfull.

against y<sup>e</sup> stifnecked & stubburn people  
of Iuda, saying: ¶ The wrath of the Lord shal not be tourned away, tyl he  
hath fulfilled y<sup>e</sup> thoughts of his hart.  
¶ And thus leaue I them, as of whose  
repentaunce there is smal hope, to the  
hādes of him that shal not forget their  
horrible blasphemies, spokē in despite  
of Christes truth, and of his true mi-  
nisters. ¶ And wpth you that unfa-  
nedlye mourne, for the great shippe  
wreck of Gods true religion, purpose  
I to communicate such counsel & ad-  
monition, now by mine owne pen, as  
sometymes it pleased god I shuld pro-  
claime in your eares. The end of whiche  
my admonition is, that euen as  
that you purpose and intend to auoid  
Gods vengeaunce both in thys lyfe,  
& in the lyfe to come, that so ye auoid  
and fflye aswel in body as in spirite, al  
felowship & societie wpth idolatours  
in their idolatrie.

You thincke I knowe euen at the  
first: but if an Oratour had the mat-  
ter in handling, he would proue it ho-  
nest, profitable, easie and necessary to

Al.ii.

be done

### An Admonition

be done, and in euery one point were  
store inough for a long Oration. But  
as I neuer laboured to perswade any  
man in matters of Religion (God I  
take to record in my conscience) except  
by the very simplicitie and playne in-  
fallible truth of Gods word, no more  
mynde I to doo in thys behalfe: but  
this I affirme that to flye from idola-  
trie is so profitable and so necessarie  
vnto a Christian, that vnllesse he so do:  
all worldly profit tourneth to his per-  
petual disprofit and condemnation.

Profit appertaineth either to the bod-  
ies or els to the soules of our selues  
and of our posteritie. Corporall com-  
modities consist in such thinges as mā  
chiefely reucteth for the body, as ryc-  
thes, estimation, long life, healthe and  
quietnes in earth. The only comforte  
and ioye of the soule is God, by hys  
word dispelling ignorance, sinne and  
death: & in the place of these, placing  
true knowledge of him selfe, and with  
the same, iustice and life by Christ his  
Sonne. If any of these aforesaid me ue  
be, the of necessity it is that we auoid  
idola-

to the Faithfull.

Idolatry, for plaine it is that the soule  
hath neither lpe nor comfert, but by  
God alone, wth whom idolatours  
haue no other participatiō; the haue p. i. Cori. vi.  
Diuels. And albeit that abhominable  
idolatours for a moment triumphe:  
yet approacheth the houre when Gods  
vengeaunce shal strike, not only their  
soules, but euen theyr vyle carcases  
shal be plagued, as God before hath  
threatned. Theyr Cities shalbe brent, Leui. xxvi.  
their land shalbe land waste, their ene-  
mies shal dwell in their strong holdes,  
there wyues and daughters shal be  
despoled, their children shal fall in the  
edge of the sweard. Mercy shal they  
fynde none, because they haue refused  
the God of all mercy, when louingly  
and long he called vpon them.

You wold know the tyme, & what  
certitude I haue heresof, to God wyl  
I appoynt no tyme, but that these and  
mo plagues shal fall vpon the Realme  
of England, and that oz it be longe, I  
am so sure, as that I am that my god  
spueth.

This my affirmation shal displease

A.iii.

many.



### An Abmonition

many, & that content fewe. God (who knoweth the secretes of harts) knoweth that also it displeaseth my self, and yet lyke as before I haue bene cōpelled to speake in your p̄sence, and in the p̄sence of others, such thyngs as were not pleasable to the eares of mē, wherof (alas) a great part this day are come to pas: So that I am compelled now to write with the teares of myne eyes (I knowe to your dyspleasure.) But deare b̄ethren, be subiecte vnto God, and ḡue place to hys w̄athe, that we may escape hys euerlastyng vengeance.

My penne I trust that nowe be no more vehement, then my tonge hath bene oftner then once, not only before you, but also before the chiefe of the Realme. What was said in Newcastle & Darwicke before the sweate, I trust yet some in those places beareth in mynde. What vpon the daye of Assapntes, that peare that the Duke of Somerset was last apprehended, let Newcastle mytnes. What before him that then was Duke of Northumber-  
land,

to the Faithfull.

lande, in the towne of Newcastel, and  
in other places mo: What before the  
Kynnes Maiestie at Wyndsoz, Wap-  
ton Court, and Westminster: And fi-  
nally what was spoken in London, in  
mo places then one, when fyers of  
lope and ryotous bancketinges were  
made at the proclamation of Marpe  
poure Quene. If men wyl not speake,  
the stones and tymber of those places  
shall cry in fyze, and beare recorde that  
the truthe was spoken, and shall ab-  
solue me in that behalfe in the daye of  
the Lorde.

Suspect not bryethen, that I deelyte  
in your calamities, or in the plagues  
that shal fall vpon that vnthankfull na-  
tion. No, God I take to recorde that  
my hart mourneth wrythin me, & that  
I am cruciate for remembraunce of  
your troubles. But if that I shoulde  
cease, then dyd I as well agaynst my  
conscience, as also agaynst my know-  
ledge: and so should I be gylty of the  
bloud of those that perished for lacke  
of admonition, & yet should the plague **Eze. xxxiiij**  
not a moment the longer be delayed,  
for

### My Admonition

**Ezec. xliii** For the Lord hath appointed the day of his vengeance, before the which he sendeth trumpets & messengers, that his elect watching with prayers & sobriety, may by his mercie escape the vengeance that shal come.

But you would know the groundes of my certitude. God graunt that hearing them, ye may understād, and stedfastly beleue the same. My assurances are not the mercuriles of Merlin, neyther yet the darcke sentences of prophane prophets, but the playne  
i. truth of Gods worde, the immutable  
ii. iustice of the everliuing God, and the  
iii. ordinarie course of his plagues frō the beginninge, are my assurances and groundes. Gods word threatneth destruction to al inobedient. His immutable iustice must requyre the same. The ordinarie punishments & plagues, shew ensamples: what mā then hauing vnderstanding, can cease to propheci.  
The word of God playnely speaketh: that if a man shal heare the curses of Gods law, and yet in his harte shal promise to him selfe felicitye and  
good

**De. xlviii**  
**Jerem. v.**  
**Amos. iii**

**Deu. xxi.**



To the Faithfull.

Good luckie, thinke youge that he shall haue peace, al be it he walke after the magnations of hys owne harte, to such a man the Lord wyl not be merciful, but his wrath shall be kindled against hym, and he shall destroye hys name from vnder the heauen. Therfore the Lord threatheth plage after plage, and euer the last to be the sorest, while finally he wil consume Realmes & Nations, if they repent not, read ps. cxi. **Leu. cxi.** chap. of Leviticus, which chapter ofte I haue wylled you to marcke, as yet I do vnfainedly. And thinke not that it appertaineth to the Jewes onely: For brethren, the Prophetes are the interpreters of the lawe, and they make the plagis of God comen to al offenders, the punishment euer beginning at the household of God.

And here must I touche a point of The buk that diuelysh confession, made (alas) by of North: that miserable man, whose name for ūberlāds sorowes I can not recite. Thys argu- confession, mēt he vseth to proue the doctrine of Ite preces taught amongst you to be wicked. Troubles & plagis (saith he)

haue

## An Admonition

haue followed the same, not onli here  
in England, but also in Ger many, as  
he willed you to marke. This fragile  
and vaine argumēt at this time none  
otherwise wil I laboure to confute, the  
by playne scriptures: declaring that  
plages appertainē to al inobediēt, be-  
ginnig first wher Gods mercies hath  
bene offered, and obstinately refused,  
and that maye aunswere the blinde  
rage of ignorance.

The Prophetes Esay, Jeremi, and  
Ezechiell, after they had proclaimed  
plages to fal vpon the people of Israel,  
vpon the house of Iuda, prophesied  
particularly against certain Natiōs &  
Cities, not only adiacent in circute a-  
bout Ierusalem, but also against such  
as wer far distaūt, as against Moab,  
Aminō, Palestina, Egypt, Tirus, Da-  
mascus & Babilon. And in conclusion  
general prophesies are spokē against  
al inobedient & sinful natiōs, as in the  
foure and twenty chap. of Esai plain-  
ly appeareth. As also the Lord comaū-  
deth Jeremie, to geue the cup of his  
wrath to al nations one after another;  
who

Esay. xiii

xx. xvii.

xviii, xix.

xx. xxiii.

Jerem. i. li.

Eze. xxv.

xxvi. xxvii

Jerem. xxv.

to the ffaithfull.

Who shoulde dꝛyncke of the same, al-  
thoughe they refused it of hys hande:  
that is: albeit they wold not belcve the  
voices of the prophet, yet should they  
not escape the plagues that he spake, for **Jerem. v.**  
euery nation like vnto this, shal I pu-  
nish (saith the Lorde of hostes.) Woth  
the same agreeth Amos sayinge: The  
eyes of the Lorde are vpon euery sinfull  
nation, to roote it out of the earth. **Amos. ix.**

These and many mo places euident-  
ly pꝛoue, that plagues spokē in the law  
of God, appertain to euery rebellious  
people, be they Jew, or be the Gentil:  
Christians in title, or Turckes in pꝛo-  
fession. And the grounde of the Pro-  
phetes was the same, which before I  
haue rehearsed for one of my assurā-  
ces, that Englād shalbe plagued, which  
is Gods immutable and inuiolable  
iustice, which cānot spare in one real-  
me and nation, those offences, that  
most seuerely he hath punished in an-  
other, for els were he vnequal, & made  
different as touching execution of his  
iust iudgements betwixt person and  
person, which is moste contrarious to  
the



### An Admonition

**Here. xxv.** the integriti of his iustice, thus he speaketh by Ieremi his prophet: Behold, I haue begone to punish in the house wher my name is incalled, and shal I spare the rest? As the Lord wold saie: How can my iustice permit those crimes unpunished in proude contemporaries, that neither regard me, nor yet my law, seing I haue not spared mine owne people that cesteruall beareth some reuerence to my name.

That God hath punished other Realmes and Nations, men of smal understanding wpll easlye confesse. But whether that like crimes haue bene & yet are committed within the Realme of Englande, as were before the laste plagues of God amonges those Nations, that is to be enquired. In this case can nothing better instruct vs, then Gods plaine word, rebuking the vices which raigned in those daies. And omitting al such as prophesied afoze, it shal suffice for this tyme to rehearse some places of Ieremie: the tyme of whose prophete wel considered, shal make the matter more sensible. We be  
ginneth

to the Faithful.

Birth in y<sup>e</sup> thirten yere of king Iosias  
of his raygne, & continueth tyll after  
the destruction of Iherusalem, whych  
came in the leuenth yere of Zedechias.  
Long preached this godly man, to  
wyt thyrty and nyne yeaeres and two  
monethes, before the uttermost of the  
plages apprehended this stubbourne  
nation. And that he did w<sup>th</sup> mutche  
trouble and iniury susteined, as in his  
prophecy is to be sene. By all lykely-  
hode then ther was some Cobearles  
that were not pleased w<sup>th</sup> the Pro-  
phet, neither yet w<sup>th</sup> his preaching.  
And yet playne it is that no King so  
truely tourned vnto God, with al his  
hart, with al his soule, and with al his  
strength, accordyng to all the lawe of  
Moses, as did Iosias, & yet (as sayd  
is) the prophet of God was troubled,  
and that not by a meane number, for  
I fynd him complain vniuersally and  
generally vpon the peoples iniquitie.  
For thus induceth he God, speaking:  
My people hath committed dubble  
iniquitye, they haue forsaken me the  
fountaine of lyuyng water, and haue  
Dugged

## An Admonition

**Jerem. ii.** Dugged to them selues Cestorns that  
can conteepe no water. Why wylste  
thou iustifie thy selfe? Under thy win-  
ges is found the bloude of the soules  
of the poore innocentes, whom thou  
foundest not in corners. And yet thou  
sapest: I am innocent. Thou hast got-  
ten a whoores forehead. Thou canst  
not thincke shame: My people is for-

**Jerem. iii** lythe, they know me not. They are fo-  
lish Childzen, and haue no wysdome,

**Jerem. iiiii.** wylste they are to commyt myschyeffe,  
but to do good, they are all together

**Jerem. ix** ignoraunt: Euery man make beware  
of his neyghboure, and no man assu-  
redly may trust his brother, for euery  
man is become disceytfull, they haue  
practesid theyr tonges to lyes & gyle,  
they haue lest my lam (saith the Lord)  
and haue followed the wycked ima-  
gnations of their owne hartes, they  
haue followed after Baalym, whom  
theyr Fathers taught them.

The offe-  
ces of Ju-  
da before  
the capti-  
uities.

Of these and many mo places like,  
appeareth the generall offeices of that  
people to haue bene, defeccion from  
God, sheddingge of innocent bloude,  
iustifi-



to the Faithfull.

Iustification of them selues : & defence  
of their iniquity, whyle yet they abou-  
ded in theft, murther, oppreffion, lies,  
craft, practife, dyſcepte, and manifeſt  
idolatre, folowynge the trade of theſe  
Fathers : who vnder Manaſſes and  
Hinnon ( of whom the one in the be-  
gynning, the other all his life, main-  
tained idolatre ) had bene the ring lea-  
ders to all abhominacion.

The Prophet of God (wondering  
at ſo manifeſt iniquitye ) iudged that  
ſuch ignorance and diſobedience was  
only among the rascal ſort of men, and  
therefore he ſayth: Theſe be but poore  
ones, they are fooliſh, they know not  
the way of the Lord, nor the iudgement  
of their God. I wil go to the Nobels,  
and I wil talke wth them, for they  
know the way of the Lord, & the iudge-  
mentes of their God. But what ſon-  
deth he amongeſt them? he declareth  
in theſe wordes: They haue al broken  
the yoke: they haue heaped ſinne vpon  
ſinne, & one miſchiefe vpon another.  
From the leaſt vnto the moſt, all are  
bent vpon avarice, & gape for lucre: from

Jerem. v.

Jer. vi.

Is.

the

### An Admonition

the priest to the prophet, euer mā dea-  
leth disceptfully. Behold the p: carra-  
be vncircumcised, they cannot aduert,  
the word of god is a rebuke vnto the,  
they delite not in it, they haue comit-  
ted abhominable myschiese.

**Ezech. viii.** What this abhominatiō was, god  
sheweth to Ezechiel: all had forsaken  
God in they hartes, in so much that  
a great nomber openly had tourned  
they backs vnto God, and made sa-  
crifice to the Sunne, euerp man in his  
orne secret closet. Yea, women mour-  
ned for that they were not permytted  
to commit open abhominatiō. Is it  
not to be wondred that al estates were  
so corrupt vnder so godlye a p:nce?

**Jeremi. v.** But our prophet Ieremie procedeth  
in his complaint, saying: they cannot  
repent, neither yet thincke shame: they  
haue denied the Lord, & saide: it is not  
he, we shal neither se sword nor hunger.

You heare the obediēce that the  
Prophet found amonges the princes  
of Iuda. And yet (I say) is it not to be  
wondred, that the vineparde whiche  
was so wel manured, broughte forth  
no bett

to the Faithfull.

no better grapes: They had a King  
most godly minded, they had proph-  
tes (for Jeremie was not alone) most  
faithful and fervent, they were admo-  
nished by divers plagues, and alwaies  
the prophets cried out for repentaunce;  
and yet followed nothing but open  
contempt of God, and of his Messe-  
gers. Their repentaunce was like the  
mourning dewe, it remitted not, al-  
though they could say woth they:  
mouthes: The Lord loveth, yet were  
they: othes nothing but lyes. I finde  
me one man that doth equivoque & in-  
fice. &c. And to him wil I be merciful  
(saith the Lord.) There was narrowe &  
sharpe inquisition, among so greete a  
multitude. So like they haue not bene  
very many, whē he that knoweth the  
secret thoughts, searcheth so diligēti:

But before we procede further in  
this matter, it shall be profitable to see, Compari-  
how these presidentes do agree woth so betwene  
our estate & tyme. And first, y we had England  
not Gods word offered unto us, wyl and Juda  
none (except an errant papist) alledge. before the  
We had a King of so godli disposiciō destructiō

Hacker  
England.

See. vi.

Jerem. v.

B. ii.

towards



## An Admonition

towards vertue, and chiefly towards  
Gods truth, y none fro the beginning  
passed him, and (to my knoweledge)  
none of hys peares dyd euer matche  
hym in that behalfe, if he myght haue  
bene Lo: d of hys owne wyl. In thys  
meane tyme if synnes did abound, let  
euery man accuse hys own cōscience,  
for here I am not minded to specyspe  
al that I know, neither yet is it neces-  
sarpe, scyng some crymes were so ma-  
nifest and so hainous, that the earthe  
could not hyde the innocēt bloud, nor  
yet could the heauens without shame  
behold the craft, the disceit, the violēce  
and wrong that openly was wrought  
and in the meane ceason the hande of  
God was busp ouer vs, and hys true  
Messengers kepte not sylence. You  
knowe that the Realme of Englande  
was visited wpth straūge plages, and  
whether it were euer propheted that  
two: se plages were to solow, I apeale  
to the testimout of your own cōsciēce.

Wytnes  
certain bal-  
lades.

But what insued here vpon? Alas,  
I shame to rehearse it: vniuersall con-  
tempt of al godly admonitiōs: hatred  
of

**To the Faithful.**

of those that rebuked theyr vices: au-  
thorising of such as could inuent most  
vilany, against the preachers of God.  
In this matter I may be admitted for  
a sufficient wptnes: for I heard & saw,  
I vnderstode & knew with the sorowe  
of my harte, the manifest contempte  
and the craftie deuices of the deuill, as-  
well against those most godlye Prea-  
chers, that this last lent, Anno. M. D.  
Liii. were apointed to preache before  
the Kinges Maiestye, as also against  
al others, whose tongues wer not tem-  
pered by the holy water of the court,  
to speake it playnly, who flattering a-  
gainst theyr owne consciences coulde  
not say al was wel, and nothynge nec-  
ded reformation.

What reuerence and audience was  
geuen vnto Preachers thys last Lent,  
by such as then wer in authoritie: their  
own countenailces declared, assured-  
ly euen such as was geue to Jeremp.  
Thei hated such as rebuked their vice,  
and stubboznelly they sayd: We will  
not amend. And yet how boldli they  
spunes wer rebuked, such as wer pre-

**In Admonition**

sent can witness with me. Almost there was none, who dyd not prophesy and plainly speake the plagues that are be- gone, and assuredly shal end.

**Grindal.**

Master Grindal plainly spake the death of the Lynages Maiestye, complaining vpon his household seruants, who neither shamed, neither feared to raile against the word of God, and against the true preachers of the same.

**Leuer.**

That godly and seruent man Master Leuer plainly spake the desolation of thys common wealth.

**Bradford.**

And Master Bradford (whō God for Christ his soune sake, comforte to the ende) spared not the proud est, but boldly declared that Gods vengeance shortly should stryke those that then were in authoritie, because they lothed and abhorred the true word of the euerglasting God, and willed them to take ensample by the late Duke of Somerset, who became so cold in hearing Gods word, that the year before his last apprehencion, he woulde go to visit his Masons, & would not daunger hym selfe from his Gallery to go to his



to the Faithful.

to hys Hall, for hearing of a Sermon. God punished hym (sayd that godlye preacher) and that sodainly: and that he spare you, that be double more wretched. No, he shal not, wyl ye, or wil ye not, ye shall dryncke the cup of the Lords wrath. Iudicium Domini, Iudicium Domini, the iudgement of the Lord, the iudgement of the Lord cryed he woth a lamentable voice and weepynge teares.

After haddon most learnedly opened the causes of the by passed plagues, and assured them that the worse were after to come, if repentaunce shortlye were not founde. haddon.

Much more I heard of these foure and of others, which now I may not rehearse. And that which is to be noted, after that the whole counsaile had said, they would here no mo of thes Sermons, they were vndyscrypte fellows, pea and prating knaues, but I wyl not speake al, for if God continue me in this trouble, I purpose to prepare a dysh for such, as then led the king, pea, and who but they. But now

Q.iii.                      they

### An Admonition

they haue bene at the schoole of Placeto, and there they haue learned among Ladies to daunce, as the Duellist to ppye, agaynst those whō God hath striken. Seyng now reasteth to them no place of repentaunce, nothing mynde I to speake : but suche as lyue to thys day wold be admonished, that he that hath punished one, wyl not spare the rest.

But to our matter. These presidēts I iudge sufficient to proue thys oure age to haue bene, and yet to remayne lyke wycked (if it be not worse) wyth the time of Jeremi. Now let vs search what followed in Iuda: Mischiefe vpon mischiefe, notwithstanding the continuall and longe crying of the Prophetes, while finally God in hys anger toke away good kynge Josias, because he was determined to destroy Iuda, as before he had destroyed Israell.

After the death of this godly King, great was y trouble, dyuers & sondre were the alterations in that common wealth. Their Kings taken prisoners one after another in short space, what other

kii. Regū.  
xiii.

to the Faithful.

either were the miseries of that stub-  
borne nation. O God for thy greates  
mercies sake, let neuer thy small and  
troubled flocke within the Realme of  
England, learn in experiēce: But in al  
these troubles, no repētance appeared,  
as by the Prophet pou may lerne, for  
thus he cryeth: Thou hast stricken thē **Jerem. v.**  
(O Lord) but they haue not mourned:  
Thou hast destroyed thē, but they haue **Esay. i.**  
not receiued discipline, they haue har-  
dened theyr faces harder then stones,  
they wyl not conuert. The whole lād  
is wasted, but no man wyl wep, pon-  
der, nor consider the cause. Thys peo-  
ple wyl not heare my wordes, they  
talk in the wicked inuencion of their  
owne harts, they go after other gods,  
to worship and serue them. And of the  
Prophetes natural frendes of the mē  
of Anathot, some plainly said: Speake  
no more to vs in the name of the lord,  
least thou dye in our handes. Helpe  
these men had smal fauour to Gods  
Prophet: But yet shal a Sermō (and  
that which ensued the same) made in  
the beginning of the raigne of Thoma-  
him some



### An Admonition

him some to Josias, make euident & better known, how much the people were bent to idolatrye, and to heare false Prophetes, after the death of theyr good kynge.

The Prophet is commaunded by God, to stand in the court or entresse of the Lordes house, and to speake to all the Cities of Iuda, that then came to worshyp in the house of the Lord, & is commaunded to kepe no word backe.

**Jer. cxi.** ¶ If peradventure (saith the Lord) they wil harken and turne euery man from his wicked way. The tenor of his sermon is thys: Thus saith the Lord: if ye wil not obey me, to walke in my lawes whych I haue geuen you, and to heare the wordes of my seruantes the Prophetes, whom I sent vnto you, respyng up bytymes, and styll sending: If ye wil not heare them (I say) then wil I do to thys house, as I did vnto Silo, and wil make thys City to be abhorred of all the people in the earth. Hearc not the wordes of the Prophetes that sai vnto you: ye shal not serue the kynge of Bablon. I haue not sent them,

to the Faithful.

them, saith the Lord: howbeit they are  
bold to prophete lyes in my name.

\* If you goue care vnto the, both you **Nota.**  
and your false Prophetes shal perish.

Here is syfte to be noted, that the  
people was alreadye entred into ini-  
quity, and specially straight after the  
death of theyr King into idolatry: fro  
which the Lord by his Prophet labo-  
red to cal them backe, threating vnto  
them desolation, if they proceeded to  
rebell.

Secondarilye it is to be obserued  
that amongst the were false Prophetes,  
not that they were so knownen and  
holden of the people, no they were  
holden and esteemed (for so they bo-  
sted them selues to be) the true Chur-  
che of God that coulde not erre, for **Here. xviii.**  
how should the law perithe from the  
mouth of the priest: These false Pro-  
phetes were maintainers of idolatry,  
and boldly they promised to the peo-  
ple prosperity and good lucke, wher-  
with the people were so abused & blynd-  
ed, that the wordes of Ieremie dōd  
rather harden their hartes, then pro-  
uoke

### An Admonition

Jer. xvi.

uoke anye to repentaunce, as the con-  
sequentes declared. For his Sermon  
ended, the Priests and Prophets &  
the whole people apprehended Jeremy,  
& with one voice cried: he is worthy of  
y death. Great was y uprore agaynst  
the poore Prophet, in which apparat-  
ly he could not haue escaped the death,  
if the princes of Iuda had not hastely  
come from the Kinges house into the  
temple, & had taken vpon them the hea-  
ring of the cause, in which after much  
debate ( whyle some defended and  
some accused, the Prophet most vehe-  
mently) the text sayth: the hande of A-  
hikan the sonne of Saphan, was with  
Jeremy, that he should not be geue in  
to the hands of the people to be killed.

Hereof you may easily consider (be-  
loued brethren) what were the maners  
of that wicked generation, immediat-  
ly after the death of their good King,  
and how they were encouraged to ido-  
latry by false prophets. But in althys  
tyme the Prophet ceaseth not moste  
faithfully to execute his office. For all  
be it after thys he might not enter in-  
to the



to the Faithful.

to the temple (for he was forbydde to  
preach) yet at Gods commaundemēt  
he wryteth his Sermons, and causeth  
them to be openly read in the temple:  
(Alas I feare we lacke Baruch) & af-  
ter they came to the eares of the coun-  
saile, and last to the king. And all be it  
in dispite they were once bzent, yet is  
Jeremy commaunded to wryte againe,  
and boldlye to saye: Jehoiakim shall  
haue no seede, that euer shall sit vpon  
the seate of Dauid. Their Carion shal **Jer. cccvi.**  
be cast to the heate of the dawe, & to  
frost in the night. And I shal viset (say-  
eth the Lorde) the iniquitie of hym, of  
his seede, and of his seruantes, and I  
shall bryng vpon them, vpon the dwel-  
lers in Ierusalem, and vpon all Iuda,  
all the calamities that I haue spoken  
against them. Albeit when these wor-  
des were spoken and wrytten, so they  
were contemned & despised that they  
durst cry: let the counsaile of the holy  
one of the Israel come, we wil follow **Jer. cccvii.**  
the deuysses of oure owne hartes. Yet  
no wordes of hys threathinges were  
spoken in vaine: for after many plagues  
sustey

An Admonition.

Assisted by the mischeuous father, the  
wicked and miserable sonne in the  
third moneth of his raigne, was led  
prisoner to Babilon. But now when  
the time of their desolatio approacheth,  
God stirreth aboue them such a king,  
such Prophetes and Priestes as their  
own hartes wished, eue such as shuld  
without repugnaunce lead the to their  
dome again: that they (who neuer de-  
lied in the truth) might feel the bel-  
lyes with horrible lyes. Zedechias  
**Je. xxviii** was king, and suche as long had re-  
sisted poore Jeremie, had now gotten  
in their hand the fearful whipp of cor-  
rection. Shasshur and his companions  
led the king as they lyst. By goeth  
Tophet (a place of idolatry.) The hyl  
alters smoked with incense. Baal &  
his belly Gods, before the vengeance of  
God was poured vpon them, and vpon  
them who they disceined, get the daye  
**Jerem. xi.** they long looked for. In conclusio, so  
horrible wer the abominations that  
newly were erected, that the Lord cry-  
eth to his sore troubled flocke: what  
hathe my well beloued to do in my  
house?

to the Faithful.

house? (meaning in the temple of Jerusalem) seeing the multitude committed such abominations? They have provoked me to anger, burning incense unto Baal. Which great abomination, when God had shewed, not only to Jeremie (who then was in Jerusalem) but also to Ezechiel being prisoner in Babilon, their bodies being separate, in prophetic they did both agree, that whole Israel & Juda should be destroyed. Thus writeth Ezechiel: All upon all the abominations of the house of Israel, they shall fall by the sword, by pestilence & hunger, he that is far off, shall dye of the plague: he that is nigh, shall fall by the sword. He that is left and is besieged, shall dye by hunger, and I shall compleat my wrath upon them. And Jeremie saith: Beholde I will geue this citie in the hand of the Caldees, in the hand of Nabuchodonosor King of Babilon, who shall take it. The Caldees verely shall enter into it, & they shall burne it with fyre: they shall burne it, and the houses in which they burnt incense to Baal. &c. The children

Ezec. viii.

Jer. xcii.



**In Addition.**

chylidren of Israell, and the chylidren  
of Iuda haue don nothing from their  
youth but wickednes, and that befoze  
myne eyes, to prouoke me to anger.

**Ezec. viii.**

They haue tourned vnto me thep  
backes, and not their faces: they, their  
Kinges, their princes, their prophets,  
their priestes, whole Iuda, & al the cite  
of Ierusalē. They wold not hear nor be  
reformed. They haue set vp their dong  
(so termeth he their idols) in the place  
that is cōsecrat to my name. And whē  
the kynge of Babylon was lying a-  
bout the cite, he saith to the messen-  
gers of Zedechias (who are sent to de-  
maund of the Prophet what shoulde  
become of thys Cite.) The Caldees  
shal take thys Cite, and shal burne it

**Who** with fire: yea if you had kylled all the  
would not host of the Caldes, that besegeth you,  
haue cal- and if the killed man were left, euer pe-  
led y Pro- man shoulde rise in his tent, and shuld  
phet a trai burne this Cite wth fyre. He that a-  
tour. bideth in thys Cite, shal dye either  
by sweard, by hūger or by pestilence.  
But he that shal go forth to the Cal-  
des, shal lye, and shal wynn his soule,

foz

to the Faithful.

for a pray. And to the King in secret  
asking his counsaile, he boldly saith:  
If suddenly thou shalt go forth to the  
princes of the Babylonians, thy soule  
shal lye, and this Citie shall not be  
brent with fyre: But if thou go not  
forth to the captaines of the Babylo-  
nians, this citie shall be geuen ouer in  
the handes of the Caldees, who shall  
burne it with fyre, neyther yet shalt  
thou escape their handes.

Thus did these.ii. Prophetes (as al-  
so dyd others before them) plainly  
speake the desolation of that place, for  
such offences as before hath bene re-  
hearsed. But how pleaseth such mes-  
sage the Citie of Jerusalem: the Prie-  
stes, Princes and people of Iuda: and  
what reward receiued Jeremie for his  
long trauel & painful preaching: Were-  
lye euen such as Phaschur & his coun-  
sel iudged meete. He spake against the  
temple (said they) he prophesied mys-  
chiefe against the Citie, he spanted the  
hartes of the souldiars and of the peo-  
ple: but principally he was unfriendly  
to the faith that Phaschur taught the

E.i.

people:

The cry-  
mes laied  
agaynst  
Jeremie:

## An Admonition

**Jerem. ix** people: to wpt, the faith of their fore-  
**xxiii.** fathers, who alwaies rebelled against  
**Ezec. xx.** God. And therfore he was reputed an  
 Jeremies heretypke, accused of sedition, and  
 comunen- dampned of treasō. Plain pꝛeachings  
 dations. were made against al that he had spo-  
 ken, and such felicitie was promysed,  
**Jer. xxviii** that within .ii. yeaers should the yoke  
 of Nabuchodoniser be broken frō the  
 neckes of al the people, and the vessels  
 of the Loꝝdes house together wth all  
 pleasures shuld be bꝛought agayne to  
 Jerusalem.

**Abound-** Now dyd they abound in wine and  
**dāce** with oile. O pleasing & blessed amōgst  
**cam** the people were such Pꝛophets. Jere-  
**befoz** the mye had troubled them, and therfore  
**the** he must dye: to pꝛyson shall he go, for  
**distructiō** the king can deny nothing to his pꝛin-  
**Jer. xiii.** ces, of whom Phalschur appeareth to  
**Je. xxxviii** haue bene chiefe chauncelour: by whō  
 was not only the king, but al y whole  
**Jeierxxvii.** multitude so blinded: that boldly they  
 durst cꝛpe: no mischaunce shal come to  
 vs. We shall neither se pestilence nor  
 hunger, the king of Babilon shall ne-  
 ver come against this land.

In the



to the Faithful.

In the midst of these stormy troubles, no other comforte had the Prophet, then to complaine to his God, at whose commaundment he had spokē. And in this his cōplaint he is so kindled against their idolatry and great unthankfulness, that he crieth as in a rage: O thou Lord of hostes, the trier of the iust, thou that seeest the raynes of the hert: let me se thy vengeance taken vppon them, for vnto the haue I referred my cause. As this prayer was moost fearfull to his enemies, if they had sene the efficacy therof. So by the same was the Prophet assured, that Gods wrath was kindled against that sinfull nation: and that it shoulde not turne backe, til he had persequed the cogitations of his owne hert.

Here. re.

I appeale to the conscience of euery indifferent man: in what one point differeth the Regiment, maners and state of England this day from the aboue reherfed estate of Iuda in those daies: excepte that they had a kinge, a man, as appeareh of nature more faithful then cruel: who sometimes was in

C.ii.

trea-

## An Admonition

created in the Prophetes favour, and also required him of counsaile in some daungers: And you haue a Quene, a womā of a stoute stomake, more stiffe in opinion, then flexible to the truth: who in nowise may abide the presence of gods Prophetes. In this one thing you disagree, in al other thinges so like as one But is to another.

Judge in  
indifferē-  
cie wher-  
in you a-  
gree.

The To-  
wer.

They: King was ledde by pestilent preistes. Who guideth your Quene it is not unknowne. Under such came idolatry to the height againe. O wold to God that the worst were not among you. In Ierusalē was Jeremy persecuted for speaking the truth, and for rebuking their idolatri. What prison wpth in London tormenteth not some true Prophet of God, for y same causes? And O thou Dōngeō of darknes, wher that idoll of late dayes was first erected, thou Tower of London. In the do mo Jeremies then one suffer iniurye and trouble, whom God shal comfort according to his promise, and reward their persecytours, euen as they haue deserved. And in that dai  
shal

to the Faithfull.

Thalt thou tremble: and suche as shall purpose to defend the, shal perish with the, because thou wast first despoiled w<sup>th</sup> that most abhominable idoll.

Consider deare brethren: if al thinges as pertaining to iniquitie be a like betwene Engla<sup>nd</sup> and Iuda before the destruction therof. Be<sup>ca</sup>use, if England be worse then Iuda was in those daies: Seeing God spared not them, shal we thincke that the Lords vengeance shal sleepe, mans iniquitie being so ripe? No deare brethren, he that hath vnderstanding must know the cōtrary: and he to whom the Lords mōthe hath spoken, must shew the causes why the Land shalbe waste. It may offend you that I call England worse then was vnthankful Iuda: but if good and euident reasons adduced, may take place, then I feare not iudgement.

From Ierusalē many passed away at the admonicion of the Prophet, le- <sup>Where in</sup> uing al thei had, rather then thei wold <sup>Iuda was</sup> abide the daungers of Gods plagues <sup>better, the</sup> that were threathned. Gods Prophets <sup>England</sup> haue cryed, but I heare not of manpe <sup>is now.</sup>

C.iii.

that



An Admonition  
that prepare to flytte, God graunte  
they repent not.

ii. In Ierusalē were princes and Nobels, who defended Ieremy and also that dyd absolue hym, when wrongfully he was accused by the priestes. But how many now of the Nobility with in England, boldly speake in defence of Gods Messengers, is easie to be tolde.

iii. Amonges them had Gods Prophet liberty to speake in maintenaunce of his doctrine: How suche as seeke a tryal of their doctrine, haue bene, and are intreated among you, it is heard of in straunge countries.

iiii. In Ierusalem was Abdemeleche, who when the Prophet was cast into pryson (as they sayd worthy of death) boldly passed to the kynge, and defending the innocencye of the innocent, obtained hys liberty: But in Englad I heare of none (God fyre some) y dare be so bold as to put theyr hand betwene the Lions and their pray, the poore saints, & those cruel murtherers

v. In Ierusalem, Ieremy being damned for

to the Faithfull.

ned to prison, was fedde of the Kings charges, and that whan great hongre & scarcitie of bread was in the whole Citie: In London where al plentie & boundeth are Gods messengers permitted to hunger, yea to horrible to be heard, and auncient Fathers are so cruellly intreated, that like extremitie hath seldome bene used vpon theues and murtherers.

In this behaiffe I do not blame you (beloued brethren) for assuredlye I know your hartes to mourne for that troubles of your brethren and faithfull prechers, and that you seke at meanes possible, howe they maye be comforted or relpyed: But these thynges I rehearse, to the ende that you maye see, that more abhominatiō and lesse feare of God, more vniust dealinge & lesse shame, more cruel persecutiōs against Gods messengers and lesse mercy and gentilnes, is now among your chiefe Rulers with in Englad, then in those dayes was in Iuda. And yet did not Ierusalem escape the vengeance of God. Shal we then beleue, that Eng

C.iiii.

glan &

## An Admonition

**Nota.**

glad mai auoid the vengeaunce that  
is thretened: no deare brethzen\* if I-  
dolatrye continewe as it is begunne,  
no more can Englande escape Gods  
vengeaunce, then God him selfe may  
lose his iustice.

And therfore dearly beloued in our  
sauour Iesus Christ, if profit to your  
self or to your posteritie, canne moue  
you any thing, than must ye auoyde  
and fflye Idolatry. For if the Lordes  
messengers that shalbe sent to execute  
his wrath, finde you amongst filthy  
Idolaters, your bodie committinge  
like abhominatiō with them, ye haue  
no warrant that ye shal escape the pla-  
ges prepared for the wicked: But ra-  
ther it is to be feared, y<sup>e</sup> ye shalbe pla-  
ged with them. The whole Tribe of  
Beniamin perished with the adulte-  
rers and yet were thei not all adulte-  
rers in facte. Whole Amalecke was  
commaunded to be destroyed, and yet  
was not one of those liuing, that tro-  
bled the Israelites in their passage fro  
Egypt. Pharaο was not drowned a-  
lone, as in another letter I haue more  
plainly

**Judic. xx.  
i. Reg. xv.**



to the Faithfull.

plainly written, Neither yet found No-  
thas mercy, as touching life corpo-  
ral, in the day when Gods vengeance  
punished Saule the reprobate. And  
why? The Apostle answereth: Be-  
cause men knowing the iustice of God  
(saith he) and doing the contrary, are  
worthy of death, not onely those that  
do wickedly, but also such as consent  
to the same. And no man can be excu-  
sed, but that he consenteth who daily  
frequentinge in the company of wic-  
ked men, geueth nether signe in word  
nor in work, that iniquitie displeaseth  
them, and therfore yet I saye, if profit  
may moue vs, most profitable shal it  
be, euen for the bodie in this presente  
life, to auoyde Idolatry: for so doing  
as we shal escape the plagues whiche  
vngodly shal suffer, so is God by his  
promise obligate and bound vnto vs,  
to be our father, our portion, our inhe-  
ritance and defence, he promiseth, &  
wil not deserue, to carpe vs vpon his  
owne wings fro al daunger, to plant  
vs and our posteriti in everlasting me-  
moriall, to fede vs in the time of hon-  
ger

Roma. 8

Esai. xlvi.  
liii.  
Zach. iii.  
Psal. lxxi.  
lxxi. ccl.  
cclvi.

### An Admonition

her, and finally to fight for vs, & to saue vs from al miseries and mischaunces, but now to the subsequent.

**What me** Als it is most profitable for bodie & soule to auoide idolatry, so is it necessarye say, that unlesse we so do, we refuse to our selues be in leage w<sup>th</sup> God: we declare our with Ido selues to haue no faith, and we denye iurours. so be gods witnesses. And so must he note well of his iustice expressed in his woorde, this lessō. deny vs to appertaine to him: & to his kingdome, & then (alas) what reasteth for vs, but perpetuall death, ordeined for those that w<sup>ll</sup> not continue in leage w<sup>th</sup> God.

The leage betwene God and vs containeth these cōditions: that God shal be our God, and we shalbe his people: he shal communicate w<sup>th</sup> vs, of his graces and goodnes, we shal serue him in body and soule: he shalbe our safegarde from death and damnaciō, we shal sticke to him, and flye from all straunge Gods, Thus is the leage in making wherof we sweare solemly, neuer to haue felowshipp with any religion, except w<sup>th</sup> that whych God hath

to the Faithfull.

hath authorized by his manifest word.  
If by Gods scriptures these presidēts  
be so plaine, that reasonable no man  
can deny any point therof, then haue  
I good hope that ye wyl admyt it to  
be necessary, that you auoide idolatri,  
if the leage betwene God & you shal  
be kept sure. And fyrst is to be obser-  
ued, that Gods iustice being infy-  
nite, in matters of Religion, requireth  
like obedience of al those that be with-  
in his leage at al times, that he requi-  
reth of anye one nation or perticuler  
man in anye one age. For all that be Deut. xxiij  
within his leage, ar one bodi, as Mo-  
ses doth wrytne, reconyng men, we-  
men, chyl dren, seruauntes, prynces,  
priestes, officers and straungers with-  
in the couenaunt of the Lorde. Then  
what God requyrezeth of one as tou-  
ching this leage, he requyrezeth of all,  
for his iustice is immutable: and what  
he damneth in any one, that he muste  
damne in others, for he is righteous  
with out parcialitie. Then let vs con-  
sider what God hath required of such  
as haue bene in leage wryth hym, and  
what



## An Admonition

what he pronounceth damnable.

**Deu. xiii.**

Moses (the mouth of God to his people of Israel) speaketh as followeth: If thy brother, the sonne of thy mother, or thy wife of thine own bosom, or thy neighbour, whom thou louest as thine own life, shall priuely sollicite thee, saying: Let vs go & serue other Gods, whom thou hast not knownen. &c. Obey him not, heare him not, neither yet let thine eye spare hym. Be not merciful unto him, nor hyde hym not, but kill him, let thy hand be the first vpon him, that such a one may be killed, and the the hand of the whole people. Stone him with stones tyl he dye. And likewise commaundeth he to be done with a whole City, if the indwellers thereof turne backe to idolatry, adding also that the city and the whole spoile thereof shall be burnt, that no porcion shall be saued, nor yet that the city shall be builded for euer again, because it is accursed of God.

Marke  
what god  
commaun-  
ded shuld  
be don to  
all Idola-  
tours.

There is a plaine declaration, what God requyret of them, that wil continue in leage with hym, and what he hath

to the Faithful

hath damned by his expresse word.  
And do we esteeme (beloued brethren)  
that the immutable God wyl wyke  
at our idolatry, as that he saue it not,  
seing he commaundeth iudgement to  
be executed so severely against idola-  
tours, and against such as onli prouo-  
ked or solicited others to idolatry, that  
neither should bloud nor affinity, nei-  
ther multitude nor riches, saue suche  
as offend: neither yet that we shoulde  
conceale their offences, but y<sup>e</sup> we shuld  
be the fyrst that should accuse brother,  
sonne, daughter or wife: And whyp<sup>e</sup> be-  
cause he intendeth (sayeth Moyses) to  
bryng the fro the Lord thy God, who  
led the forth from the land of Egypte,  
and therfore let him dye, that al Israel  
hearyng, may feare, and presume not  
after to commit the like abhominatiō.  
Let nothing pertaining to such a man  
or cite cleaue vnto thy hand, that the  
Lord may turne fro the furour of hys  
wrath, and be moued ouer the wylly  
most tender mercye and affection, and  
that he may multiply the, as he hath  
sworen vnto thy fathers.

In these

### An Admonition

In these wordes most euidently is expressed vnto vs, why God wil that we auoid al felowship with idolatry & w<sup>th</sup> the maintainers of the same. In which are thre thynges chiefe to be noted. Fy<sup>st</sup> that the holpe Ghost instructeth vs, that maintainers of idolatry, and prouokers to the same, intend to draw vs from God, and therefore he commaundeth vs that we shal not conceale the<sup>re</sup> impietic, but that we shal make it knowen, and that we shal punish it, if we wyl haue the leage betwene vs and God tō stande sure. And here is the firmament of my first cause, why it is necessary to auoid idolatry, because that otherwys we declare our selues lyttle to regarde, yea to haue broken & plainly denied that holy leage whiche is betwixt vs and God th<sup>ro</sup>u Jesus Christ.

Secondly. It is to be noted, that Idolatry so kindleth the wrath of God that it is neuer quenched, til the offenders & al that thei possesse be destroyed from the earth, & that by f<sup>o</sup>re. It maye appeare, that this is a seuerer and rigorous



to the ffaithful.

**Thus** iudgemēt: but let y cause be considered, & then shal we vnderstād that in the same, God sheweth vnto vs his most singuler loue, declaring himselfe enemy to our enemies. For all those that wold draw vs frō God (be they things or creatures being of the devils nature) are enemies vnto God, and therfore wil God, y in suche cases we declare our selues enemies vnto the.

**Drawers**  
of me frō  
God are  
of the Devils  
nature.

And last, it is to be noted, that obedience geuen vnto God, in taking vengeance vpon Idolators, by such means as God hath appoynted, is a cause, why God sheweth his mercie. Why he multiplicth vs and embraceth vs with fatherly loue: wher contrary wyse by consenting with Idolatry, are the mercies of God shut vp from vs, and we cut of from the body of Christ, to wither and rotte as trees without moister.

But now shal some demaünd: what then? Shal we go to & kil al Idolators

That were the office and dutie of euery ciuile maiestrate within his Realme and iurisdiction: But of pou is requi-

**Questiō.**

**Answer.**

## An Admonition

required only to auoyd perticipation  
and companie of that abhominacion;  
aswel in body as in soule, as Dauid &  
**Psal. cvi.** Paule plainly teacheth. Dauid in his  
exile in the middes of Idolatozs, saith  
I wil not offer thei? drink offerings  
of bloud, neither yet will I take their  
name in my mouth. And Paule saith:  
**1. Cori. x.** You may not be partakers of the loz-  
des Table; and of the table of deuils:  
you may not drinke the Lords cuppe  
and the cuppe of deuils.

As these two places of Scripture  
plainlye resolue the former question,  
so do thei confirme that which is be-  
fore saide: that the league betwene vs  
and God; requirith auoidynge of all  
**1. Re. xvii** Idolatrye. First, plaine it is that in  
Sath & in Corinthus, was no smale  
nombze of Idolatozs, when Dauid  
was ther in esile, and when 1. Paule  
wrote his Epistle: yet nether saith Da-  
uid that he will kil anye in that place,  
(because he was not their maiestrate)  
nether geueth Paule any suche com-  
maundement: But in one thing they  
both agree, that suche as hath societie  
and

**Idolatrye**  
must be so  
abhorred,  
y no part  
of vs bee  
defiled w-  
all.

to the Faithfull.

and leage with God, must so abhorre  
Idolatrie, that no part of the body be  
defiled therewith, for Dauid sayth: I  
wil not take theyr names in my mo-  
uth: As though he would say: so odia-  
ous are the names of false and vaine  
goddess, that the mencion of them is  
righteously compared to stinckynge  
dounge and vile carion, which nether  
can be eaten, nether yet smelled with-  
out displeaso: of such as haue not lost  
the iudgementes of their senses. And  
therefore sayth Dauid: I wil not de-  
file my mouth with them: That is, **Note wel**  
I wil neuer speke one fauourable word  
of them. I thinke much lesse woulde  
he haue crouched and kneeled before  
them for any mans pleasure.

Aduert bretheren that Dauid inspi-  
red with the holy gost, knew no suche  
shiftes, as worldly wise men imagyn  
now a daies, that they may kepe their  
hartes pure & cleane to God, though  
theyr bodies daunce with the Drael.  
Not so deare bretheren, not so, the tem-  
ple of God hath nothing to do wth  
idols. The cause ecspresseth Dauid in  
these



### An Admonition

these wordes, for the Lord him selfe is  
my porcion and in my inheritaunce.  
Great is the cause if it be depely con-  
sidered. David illuminated by the ho-  
ly Ghost, saith euē the selfe same thing  
which before we haue alledged of the  
Apostles wordes: that God wyl not  
part spoile with the Diuel, permitting  
him to haue the seruiſe of the body, &  
he to stand cōtent with the soule, hart  
or minde. No brethre, David maketh  
thys the fundament and reason, why  
he wyl neither offer sacrifice to idols,  
neither yet defile hys mouth wth theyr  
names: because (saith he) y<sup>e</sup> Lord is my  
porcion. As he would say: Such is the  
condition of the leage betwene me &  
my god, that as he is my tower of de-  
fence against my enemies preseruing  
and nourishing both the body & soule.  
So must I be whole his in body and  
soule: For my God is of that Nature  
that he wyl suffer no porcion of hys  
glory to be geuen to another.

What the  
leage be-  
twene vs &  
god, requi-  
reth.

In confirmation of this, saith Esai  
after he had rebuked theyr idols and  
Esai. lvi. vaine inuencions. These are thy por-  
tion,

to the Faithfull.

tion. And Ieremy Ipherope in moe-  
king of the, saith: Let thy bedfellowes  
deliuer the: cal vpon them, and let the  
heare the. Thou hast committed fornicatio<sup>n</sup> and whooredome w<sup>th</sup> stocke  
and stone. The Prophetes meanynge  
therby that Idolatours can haue no  
leage nor couenaunt with God: in so  
far as their hartes be alienated from  
hym, which the seruice of their bodies  
doth testifie. And therfore renounceth  
God such leage and bond, as was be-  
fore offered: for Elap wold saye: Euer  
such as thou haste chosen, such shal be  
thy porcion. And Ieremy wold say:  
Thou hast put thy trust in them (whi-  
ch he meaneth by the liuing with the  
in bedde) and therfore let them theme  
theyr power in thy deliuerance: and  
thus he sendeth theim, as it were to  
suck water from hate burning coles.

It shal nothing excuse vs to say: we  
trust not in Idols, for so wil euery I-  
dolator alledge: But if either you or  
they, in Gods honour, do any thynge  
contrary to Gods worde, you shewe  
your selfe to put your truste in some-

D.ii.

what

### An Admonition

Trusting  
in mā's wis-  
dome, is i-  
dolatrie.

What elce besides God, and so are ye  
Idolators. Marke brethren, that ma-  
ny make an Idol of thei owne wise-  
dome or fantasie: more trustinge to  
that which thei thinke good, then vnto  
God, who plainly saith: not that  
thig, which semeth good in thine eyes,  
do vnto thy God: But what thi Lord  
God hath commaunded the: But of  
this some other time God will pinge  
more shalbe spoken.

Marke.

Wherof I suppose it be playne, that  
like as GOD is immutable, who by  
his lawe hath not onely forbidden al  
felowship with Idolators in their I-  
dolatrie, but also hath commaunded  
that vengeance and punishment be  
taken vpon them: And as the saintes  
of God were inspired with the holpe  
gost, who would not so much as once  
fauourably speake of Idols. And last  
as the scriptures be infallible, whiche  
pronounceth, that God maye not a-  
bide, that our bodies serue the deuyll  
in forning our bodies with Idolatrie:  
So is it of mere necessitie, that bothe  
in bodie and soule we abstaine from  
the



to the Faithful.

the same, if we will haue the leage be-  
twene God and vs to stand sure.

I wil not trouble this time with an-  
swering to any such objections as me-  
tekinge to liue as thei list, do nowe a  
daies inuent: seing that partly in ano-  
ther letter I haue answered the same.  
And if God shall graunt anpe rest in  
this wretched life, I purpose bi the grace  
of God (as occasion shali bee offered)  
fully to answer what can be sayd for  
their defence: which in veri dede whā  
al is sayd that thei can, thei haue sayd  
nothing that God wil admit.

Now resteth to theme, that inhaū-  
ting Idolatrye, we declare our selues  
to be without fayth, and do denye to  
beare witnessse vnto God. But that  
fayth perleth the heart, I trust none of  
you wil denie. But whether that in-  
ward fayth requireth an ecsternal con-  
fession, and if a man maye not haue  
fayth, and yet do in Ceremonies of the  
church as the world doth. Herein per-  
chance ye doubt. As to the first the Roma.  
Apostle answereth in these wordes,  
In the heart it is belued vnto iustice

Qui. but

### An Admonition

**Psal. cxi.**

but by the mouth, is confession to saluation. And David saith, I haue beleued, and therefore haue I spoken, but I was sore troubled. As David would say, I could not confesse the confession of my faith, howe be it trouble did inuade the same. Thus the holy ghost ioyneth faith and confession, as thinges that be inseperable the one from the other. And therefore dare I not take vpon me to disseuer the, but must say that wher true faith is, ther is also confession of the same, when time and necessitie requireth, and that where confession is not founde, there faith is a slepe, if he be not from home.

**Whether  
this tyme  
requyeth  
confessio of  
our saynt).**

Now is it to be considered, yf thys time requyeth the confession of oure faith. Christ and his gospel are oppugned his holy sacramentes are prophaned. Christes messengers are some eccided, some cruelly tormented in prison: Our aduersaries haue gotten the vpperhand, and an execrable idol erected vp in confirmation of al iniquity. What now shal I do, that am assured that all thys is abhominacion: here

**Christ**

to the Faithful.

Christ is in battaile. Shal I do as the multitude, or as Christes enemies do? What confession giue I then? Assuredli euen such as the beast doth, for neither doth foote, hand, eye nor mouth, wptnes the contrary. The feete carpe the body to serue an idoll, the eye behol-  
**Note.**  
deth it wptch a certayne reuerence, the mouth dare not whysper what y heart thinketh, yea, the handes are ecstended, and giue signification of humble obedience. Haue I not now iustified the Diuell, and dampned Christ, it can  
**Esa. xliii.**  
not be denyed.

But let me haue no credit, vnles the same be petyoued by most plaine demonstrations of Gods sacred scriptures. The Lord by hys Prophet Esay, saith to his people of Isracil (and this is answer also to the seconde question: If I may not do as the worlde doth, and yet haue faith) pou are my witnesse whether there be any God but I alone. Is ther any Creator that I shuld not know him? These wordes were spoken, as it were making an entrance to rebuke al idolatry, and the

D. iiii. vayne



### An Admonition

sayne inuentours of the same. As the  
Lord would say: Thou house of Jacob,  
and you natural children, discending  
from Abraham. You are my people,  
whom peculiarly I haue chosen, to  
shew in you the greatnes of my name:  
and for that end haue I spoken vnto  
you hid thinges from the beginning,  
that you may vnderstand and knowe  
that ther is no knowledge but in me a  
lone: That you perswaded of my infi-  
nite wisdom, power, and goodnesse,  
may testifie and beare wptnes of the  
same to such as hath not the lyke vn-  
derstandunge wpth you. Whereof it is  
plain, y of such as to who god geueth  
knowledge, he requyrez a confessio,  
to prouoke the ignorant to embrace  
God and his word, or at the least that  
by the vnderstanding man, the vani-  
tie of the foolishhe should be rebuked.  
So zelous is **GOD** ouer his giftes,  
that if we labour not to imploie them  
to the glory of God, and to profite o-  
thers his creatures, he wil according  
to the threatninge of Christ, take the  
talent from vs, and wil geue it to such  
as wyl

**to the Faithful.**

as wil labour thereupon. Some per-  
chaunce would gladly labour, but thei  
se not what fruit shal succede, and ther-  
fore iudge thei better to cease: euē as  
though God could bying forth the no-  
fruit, except he made vs first of coun-  
saile. God is to be obeyed in his com-  
maundementes, and the successe is to  
be committed vnto him, whose mys-  
dom is vnsearchable, he commaun-  
deth vs to refraine from idolatrye, to  
let other men see that thei do wrong.  
This ought we to obey, albeit the pre-  
sent death should followe, for we are  
called as witnesses betwene God and  
the blinde world as is before said: *Is-  
rael thou art my witness.*

A good les-  
son to be  
followed.

Why we  
should re-  
frayne fro  
idolatrye.

Note.

The worlde asketh: is the Masse  
Gods seruice, or is it idolatrye? God  
hath opened to vs, that it is abhomi-  
nable idolatrye, but when that we, for  
feare of our vyle carcasses, doo as the  
blind world doth, what witness beare  
we? Assuredly false witnessse agaynst  
God, and agaynst our neighbour. A-  
gaynst God, for that we iustifie and  
mapntayne that wpty our presence,  
which

### An Remonition

which God cōdemneth. Against our  
neighbour, for that we confirme him  
in errour to both our cōdempnaciōs.  
But when we abstaine from al felow-  
ship of idolatrie, what euer ensue ther  
vpon, we do our duties to gods glo-  
rie. Let no mā thincke that I am more  
seuere, then necessitie requyret. Bre-  
thren, I alwaies contain my affir-  
mations within the bondes of Gods  
scriptures, and that shal Ieremie the  
Prophet witnes, who writinge to the  
Iewes, being prisoners in Babilon,  
after he had forbidden them to folow  
the vaine religion of y<sup>e</sup> people amongst  
whom they were then conuersant,  
by many reasons prouing that they  
idols were no Gods. At last he saith:  
Jeremi. x. you shal say to them: the Gods that  
made neither heauen nor earthe, shall  
perish from the earthe, and from vn-  
der the heauen.

Here is to be obserued (as Iho Cal-  
The Pro- uine, that singuler instrumēt of God,  
phet con- most dūigently noteth) that the reast  
strapneth of the Prophetes worke was writtē  
y<sup>e</sup> Iewes in the hebreue tongue, which then was  
peculiar



to the Faithful

peculiar to the Jewes: but these ver- to declare  
ses and wordes aboue rehearsed, were they: cosel  
written in the Caldees tounge, in the siō against  
tong of that people wher the Jewes idols, and  
were then in thraldome, as that the that chaū-  
Prophet woulde constraine them to ging their  
chaunge their natural tounge, and in naturall  
plaine wordes declare the hatred and tounge,  
alination whiche thei hadde from all  
worshipping of Idols. I beseeche you  
brethren, marke the wordes of the pro-  
phet. he sayth not: You mape thynke  
in your heart that they are vaine, and  
that thei shal perish. But you shal say  
it, and that not priuily, but to them  
who put their trust in such vanity. As  
that the thre children openly spake,  
denying to geue the reuerence of their  
bodies before an Idol. And Daniel  
that would not kepe secret the confe- Dani. vii.  
ssion of his sayth quely thre daies, as viii. 2. &c.  
in my former Letter more plainly is  
expresed. Whereof it is plain, that requi-  
ring that ye prophane not your bo-  
dies with Idolatri. I require no more  
then Gods Scriptures by plain pre-  
ceptes and ensamples teache. Neither  
yet

An Admonition

1. Cor. v.

yet require I of eueri mā & at al times  
so much: for I cōstrain no mā to go to  
idolatours in the tyme of they; idola-  
trie, & to sai þ̄ al which they do is ab-  
hominable & nought: but only þ̄ we  
keepe our owne bodie (called of the  
Apostle the temple of the holy ghost)  
cleane from al such diabolical conuē-  
cions: which that we do, is most pro-  
fitable and also necessarie to the pre-  
seruaciō of our selues, and of our po-  
steritie, of whom now at the end, some-  
what must we speake. Eueri mā that  
is not degenerated to the nature of a  
brute beast, wil appeare to beare such  
loue to his childzen, that to leaue the  
riches, in reast, and in good estate, he  
patiently wil suffer troubles: & with-  
out grudge wil do many things, that  
otherwise are contrary to hys owne  
pleasure: and with my hart I wissh to  
God, that the perfection of this were  
deepely grounded in mans hearte, I  
meane verp loue, and not fond solish-  
nes, whiche vnder the name of loue,  
procureth destruction of body: Wher  
contrarywise true loue most careful-

1. Cor. viii.

to the Faithful.

He laboureth for saluation of bothe. If  
this loue I say, towarde our childre  
(which euery mā pretendeth to haue)  
be in vs: the of necessitie it is, that for  
their causes we shal auoide al societie  
of those filthy abominations. This  
my assertion may appeare straunge,  
but if it be with in differēce perceiued  
it shalbe very easie to be vnderstand.

The only way to leaue our childre  
blessed & happye, is to leaue the righ-  
teously instructed in Gods true Re-  
ligion: For what anaileth al that is in  
earth, if condemnatio folow death, **Note.**  
pea and Gods vengeaunce go before  
the same: as of necessitie they muste  
wher the true knowledge of God is  
absent. Plaine it is that y true know-  
ledge of God is not borne with mā,  
neither yet cometh it vnto him by na-  
tural power, but he must haue schole  
Masters to traine him vp in y which  
he lacketh. The chiefe schole Master  
(the holy Ghost excepted) of the age  
folowing, is the worckes, practises, &  
the life of the forefathers: Wher vnto  
somenly we se the children so addicte  
and

The true  
knowledg  
of God, is  
not borne  
with man.



**An Admonition.**

and bound, & specially if it be in idolatri;  
y<sup>e</sup> god crying by y<sup>e</sup> mouthes of his mes-  
sengers, hath muche to do to reave or  
plucke any mā backe frō their forefa-

**Note** and thers footesteps. Now, if y<sup>e</sup> pou altogether  
dispyse not ther refusing god; stoupe under idola-  
try; what scholemasters ar you to your  
posteritye? What image shewe you to  
your childre? yea, in what estate leaue  
you thē, both touchyng body & soule? as-  
suredly you ar euē such scholemasters  
as were those fathers, who cōsēting to

**2i. Reg. xii** Jeroboā to his idolatri, left vnto their  
childre a patern of perdition. To speake  
it plainly, you leaue thē blinded in ido-  
latry, & bond slaues to t<sup>he</sup> Diuel, without  
hope of redēpcion or light to be recei-  
ued. Tush (will some say) y<sup>e</sup> Lord know-

**Euation** eth his own. True it is, but his ordina-  
**Answer.** ry meantes to cōt by his knowledge,  
as not to be contented. He cōmaūdeth  
you to teach your children his lawes,  
statutes & ceremonies, y<sup>e</sup> they likewise  
may teach y<sup>e</sup> same to the generatiō fol-  
lowing. But yet will some object: what  
taught our fathers to vs? O deare bre-  
thre be not so ingrate & unthankful to  
god neither yet

to the Faithful.

Yet I wold þ þou shoulde flatter your  
selues, thinking þ such a trumpet shal be  
blown to your posterity, as hath bene  
blown vnto you, if al come to so closig  
silence as þ Lords messēgers found the  
beginning of this our age, when thys  
whole realme of Englād was drom-  
ned in so dead a slepe, þ the sound of the  
Lords trumpet was not understād, while  
first the most part of þ blowers gaue  
thep? bloud in testunonp þ thep? doc-  
trine, was þ same which began to bloud  
was plāted & kept in minde bi þ same,  
& by bloud increased, & did fructifi. Wil  
the Lord haue his messēgers to fight a  
lone: Wil he bestow such aboundāce of Note,  
bloud vpon your childre, to encourage  
thē, as þ he did vpon you, for your in-  
struction & encouragemēt? If that you  
also traiterously fly frō him in þ dai of  
this his battel, the cōtrary is greatli to  
be feared. Ofte reuoluing how god hath  
used my tounge (my tonge I say being  
most wretched of others) plainelpe to  
speake the troubles þ at p?esēt, ther oc-  
cureth to mind a certain admonitiō, þ  
god wold I cōmely shuld vse in al co-  
gregaciōs. The

### An Admonition.

The admoniciō was this: that the last Trumpet was in blowing with in the Reialme of England, & therfore ought euery man to prepare him for battail. For if the trompet shoulde cease and be put to silence, then should it neuer blow againe with like force in England, til the cōming of the lord Iesus. O deare brethē, how sore these threatninges perce my hart this day, onely God knoweth, and in what anguysh of harte I wypte the same, God shall declare when the secretes of al hartes shal be disclosed. I wythe my selfe to be accursed of God, as touchinge all earthlie pleasures or comfozte, for one pear of that time, which (alas) neither you nor I dyd righteouslye esleeme, when al abounded wyth vs.

I sobbe and grone, I call & I pray, that in that point I may be disceiued. But I am commaunded to stand content, for it is God hym selfe that performeth the wordes of his true messengers: his iustice and order cannot be peruerted. The Sunne keepeth hys ordinary course, and leapeth not back  
from



to the Faithful.

from the West to the South: but while  
it goeth down, we lacke the light of it;  
till it ryle the next daye towards the  
Easte agayne. And so it is wpth the  
light of the Gospel, which hath the daye  
appointed by God, as witnesseth  
Christ saying: while ye haue the light,  
beleue in the light, that darkenes ap=  
prehend you not. And Paul: the night  
is passed, & the daye is come (meaning  
of the Gospel.) And also: thys daye if  
you heare his voice, harden not your  
hartes. And albeit that this daye be all  
time from Christes incarnation til his  
last gaincōming: yet euident it is that  
all nations haue not had at one time y  
light of Gods word, but some wer in  
darknes, when other some had lyght.  
But by the contrarie most euident it  
is, that where the light of the Gospel  
for māns vnthankfulnes, hath bene ta=  
ken away: ther is it not to this daye re=  
stored agayne. Witnes whole Israel, &  
all the congregacions of the Gentys,  
wher Christ was first preached by the  
Apostels. What is in Asia: ignorance  
of God. What in Africa: abnegaciō of

G. i.

Christ.

Thon. xlii.

Rom. xiii.

Hebr. iii.

Note.

### An Admonition

Christe. What in those moste notable  
churches of the Grecias, wher Christ  
was planted by Paule, and long after  
nurtured of others? Mahomet and hys  
false sect. Pea, what is in Rome? y most  
idoll of all others; that aduersarye to  
Christ, that man of sin, extolled above  
all that is called God. hath God pu-  
nished those Nations befoze vs, not on-  
lye the first offenders, but euen theye  
posterity vnto this daye: And shall he  
spare vs, if we be lyke vnthankfull as  
they were, pea if we be worse then they  
were? For of them no smal nōber suf-  
fered persecuciō, banishment, slaūder,  
pouerty, and finally death, for the pro-  
fessing of Christ: Who hauing onelye  
this knowledge, that idols were ody-  
ous befoze god, could neither for losse  
of temporal goodes, for honors offered  
if they wold obey, nor yet for most cru-  
el tormentes suffered in resisting, once  
be perswaded to bowe befoze Idols.  
And (alas) shal we after so manye gra-  
ces that God hath offered vnto vs, for  
pleasure or vaine threathings of those  
whom your hartes knowe, and your  
mouthes

to the Faithful.

mouthes haue confessed to be obious  
idolators; rurne backe to idolatrye,  
to the pardicion of our selues; & of our  
posterity to come. Shall Gods holpe  
Prophetes worke no great obedience  
in you? Shal nature no otherwise mo-  
dify your hartes? Shall not fatherlye  
pytpe ouercome that cruclnes? Ob-  
hold your chyldren, and consider the  
end of theyr creacion. Great crueltye  
it wer to saue your selues, & to damne  
them. But O more then crueltye and  
madnes, that cannot be expressed, ye  
for y<sup>e</sup> pleasure of a moment, ye deprive  
your selues, and your posterity of that  
eternal ioy, that is ordained for those  
that continue in confessiō of Christes  
name and truth to the end; whiche as-  
suredly ye do, if wythout resistance al-  
together, ye retorne to idolatry again.

Mas than the trumpet hath lost his Note;  
sound, the Sunne is gone down, and  
the light vanished away. But if that  
God shall strengt hen you boldlye to  
gayne stand al suche impietie, then is  
there but a darke mistie cloude ouer-  
spred the Sunne for a momēt, which

E.ii.

Q. viij



### An Admonition

**God**  
that you  
may under-  
stand.

The ob-  
jection of  
the flesh.

tho: tyme shall vanishe: so that the bea-  
mies of the Sunne after shalbe seven  
folde more bryghte and amiable,  
then thei were before. Your patience  
and constancy shalbe the louder trom-  
pet to your posteritie, then were al the  
voices of the Prophetes that cried un-  
to you. And therefore for the tender  
mercies of God, arme your selues to  
stand with Christ. Fly from that ab-  
hominable Idol, & maintainers wher-  
of, shal not escape the vengeance of  
God. Let it be knowne to your poste-  
ritie, that ye were Christians, and not  
Idolators: and so is not the trumpet  
seaced, so lōg as any bouldly resisteth  
Idolatry. The preceptes are sharpe  
and hard to be obserued (wil some ob-  
iect) and yet again I affirme, that cō-  
pared with the plagues, which assured-  
ly shal fal vpon the cōtemnours, thei  
shalbe founde easie and light. For a-  
uoyding of Idolatry, it may chaunce  
that you be contemned in the worlde,  
and compelled to leaue the Realme:  
but obeiers of Idolatry as before god  
thei are abhominable, so shal thei be  
compelled

to the Faithfull.

compelled body and soule to burne in  
hel. For auoyding of Idolatry, your  
worldly substaunce shalbe lost & spoil-  
led: but for obeying of Idolatry, hea-  
uenlye riches shalbe lost. By auoy-  
ding Idolatry, you maye fall into the  
handes of earthly tyrantes: But o-  
beyers, consenters and maintaineres  
of Idolatry shall not escape the han-  
des of the liuing God. For auoyding  
of Idolatry, your children shalbe de-  
prived of father, of frendes, riches, and  
earthly rest: but by obeying to Ido-  
latrye, they shalbe left without God,  
without the knowledge of his worde  
and without hope of his kingdome.

Consider deare brethren, that howe  
much more dolorous, it is to be tor-  
mented in hel, then to suffer trouble  
in earth: to be deprived of heauenlye  
ioye, than to be robbed of transitory  
riches, to fall in the handes of the liuing  
God, than to abyde mans vaine and  
uncertain displeasure: So much more  
fearful and dangerous it is to obey  
Idolatry, or (dissembling to consente  
to that abhominacion, then auoiding

E.iii.

the

# An Admonition

the same) to suffer what inconvēiēces  
may follow therupō by māns tiraunp.

Be not like to Esaw, y sold & lost his  
birthright for a mes potage: I am not  
preiudicial to Gods mercyes, as that

Eze. xlviii.  
xxvii.

such as after shall repent, shall not find  
grace, God forbidde, for herein am I  
most assuredly perswaded, y in what  
soever hour a sinner shall repent: God

Esa. i.

shall not remēber one of his iniquities  
But albeit his offences were as red as  
Scarlet, they shall be made as whype as  
Snow: & albeit in multitude they pas-  
sed number, yet so shall they be blotted  
out, y none of them shall appear to dā-

i. Iohn. i.

natio of the very repentaunt. For his  
promises be infallible, y such as truly  
believe in Christ, shall never eter in iud-  
gemēt. For the blood of Iesus Christ

Psal. ciii.

purgeth the fro al sin. So y how far y  
heauē is distaūt fro the earth, so farre  
doth he remoue y sins fro the penitēt.

But cōsider derelic beloued brethre, y  
these & like promises are made to peni-  
tēt sinners, & do nothing appertain to  
prophane persons, idolators nor to fear-  
ful & unlikers fro the truth, for feare of

worldly



to the Faithfull.

Worldly troubles. And if any alledge,  
god may catchē to repētāce, how wic-  
ked y euer mē be. I answer, that I ac-  
knowledge & do cōfesse, Gods omni-  
potēcy to be so free, y he may do what  
pleaseth his wilsdōe: But yet is he not **Note**  
bound to do al y our fantasie requireth.

And likewise, I know y God is so lo-  
ving and so kind to such as fear him:  
that he wil perfourm their willes and  
pleasures, although kīnges and prin-  
ces had swozne the contrarie.

But herein standeth the doubt, whe-  
ther that suche as for pleasure of men **Let this be**  
or for avoidyng temporal punishmēt **noted.**  
defile them selues with Idolatry, fear  
god. And whether thei which al their  
life deny Christ, by consentinge to I-  
dolatry, shal at the last houre be called  
to repentaūce. No such promises haue  
we wthin the Scryptures of God,  
but rather the expresse contrarie. And  
therfore God is not to be tēpted, but  
is to be hard, feared, and obeyed, whā  
thus earnestlye he calleth and thre-  
neth not without cause, passe from the  
midde of her O my people (saith the

E. iiii.

Lord)

Alpo. viii.

### An Admonition

ii. Ac. xiii

i. Cor. x.

Math. x.

Luke. ix.

Heb. vi. r.

Forde) that you bee not partakers of  
her plagues. And that is ment of that  
abominable whore and of her abho-  
mination. How longe wil ye halte on  
both parts? You may not both be par-  
takers of the cuppe of the Lord and of  
the cuppe of the deuill: He that denieth  
me before men, I wil deni him before  
my father: He that refuseth not him-  
selfe, and taketh vp his crosse and fo-  
loweth me, is not worthy of me. No  
man putting his hand to the plough,  
and lokyng backward, is worthy of  
the kingdome of God. And Paule to  
the hebrues only meaneth of this sin  
where he saith: Who willynly sinnes  
after the knowledge of the truth, can-  
not be renewed again bi repentance

O dear brethren, remember the dig-  
nitie of our vocation, you haue folow-  
ed Christ, you haue proclaimed warre  
against Idolatry. You haue laied had  
vpon the truth, and haue communia-  
te with the Lords table, wil ye now  
sodenly slide backe? Will ye refuse  
Christ and his truth, and make pacti-  
on with the deuill and with his discer-  
nable

to the Faithfull.

nable doctrine? Wpl ye tread the precious bloude of his Testament vnder your feete, and set vp an Idol before the people: whynche thinges assuredly you do, as oft as euer you present your bodies amonges Idolators before y<sup>e</sup> blasphemous Idol. God the father of al mercies for Christ his sonnes sake, preserve you from that sore temptation whose dolours and daungers very sorrowe wil not suffice me to expresse. Alas brethren, it is to be feared, that if ye fal once a slepe, you lye to long before you be weakened. Yet som shal obiect Peter the denier obtained mercy. To whom I aunswere, perticuler ensamples make no common lawe. Neither yet is there any resemblance or likelihood betwene the fal of Peter & our daily Idolatry. Peter vpon a sodain without any former purpose, thise denied Christ withi the space of an houre or two. We vpon determinate purpose and aduised mynde daily deny Christ. Peter had Christes assuraunce and promise, that after his denial he should be conuerted: We haue Christes threatenings,



### An Admonition

minges, that if we denie, we shalbe de-  
stined. Peter in the Bishoppe hal and a-  
monges wicked men of wyse: comit-  
ted his offence for feare of lyfe, we in  
our owne cite and household ony for  
losse of wicked mannaon do no lesse.  
Peter: at the marning of the Cocke &  
at Christes lorde, lest the compaign that  
provoked his sinne, We after Christes  
admonicions, yea after gentle exhor-  
tations and fearful threathingcs, wyl  
continew in the middes of Idolatores  
and for their pleasures, wyl crouch and  
knele as the deuill commaundeth.

What likelihode is here, let euery  
man iudge. But much I wonder, that  
men that can espie so narrowe shiftes  
as to hyde them selues from the pre-  
sence of God, behinde a bushe with-  
dawn their father, cannot also espie that  
Judas was an Apostle in presence of  
men, of no lesse authoritie then Pe-  
ter was: That Cain was the first boyn  
in the world: That Saul was the first  
annointed king by Gods commaū-  
dement and by his prophet. And that  
Achitophel was a man of most singu-  
ler wis-

L. Regū. r.

ii. Reg. xvi

to the Faithfull.

le: wisdom, & yet none of these soude  
place of repentance. Have we any o-  
ther assurances and peticuler war-  
rantes within the scriptures of God,  
then they had, that al our life we may  
be in leage with the Diuell, & then at  
our pleasure that we may lay hād vp-  
on Christ, and clothe vs with his iu-  
stice: Be not disceined deare brethre:  
for albeit most true it is that whoso-  
euer incalleth the name of the Lord, shal be  
saued, yet like true it is, that who that  
euer incalleth the name of the Lord,  
shal auoide and eschew all iniquity, &  
that whosoever continueth in opē in-  
iquity, the same man incalleth not the  
name of the Lord, neither hath he God  
any respect to his prayer. And greater  
iniquitie was neuer from the begyn-  
ning of the world, then is contayned  
in that abhominable idol, for it is the  
scale of that leage which the Diuel hath  
made with the pestilent sonnes of An-  
tichrist, & is the very chiefe cause, why  
the bloude of the saints of God hath  
bene shed npe the space of a thousand  
yeares, for so long almost hath it bene  
in de-

Joel. ii.

Roma. x.

ii. Tim. ii.

John. ix.

Job. xxxv.

The mas-  
the diuels  
sacramēt  
and scales

Knox, J.

## An Admonition

in deuising, & in decking with y<sup>e</sup> whor-  
 rishe garment, wherin it norwe trespas-  
 seth against Christ. The onely one sa-  
 crifice of his death, and merites of his  
 passion. Which whole abhominacion  
 you confirme and shewe your selues  
 consenting to the murther of those that  
 haue suffered for speaking agaynst it,  
 as oft as euer you garnishe that idol  
 with your presēce, and therefore auoid  
 it, as that ye wyl be partakers w<sup>th</sup>  
 Christ, with whom ye haue swozen to  
 die & to liue in baptisme & in hys holy  
 Supper. Shame it were to breake pro-  
 mis vnto mā, but is it not more shame  
 to breake it vnto God? Foolishnes it  
 were to leaue that King, whose victo-  
 ry you saw present, and to take parte  
 with him whō you understode & per-  
 ceived to be so vanquished & ouerthro-  
 wen, that he might neither gainstand,  
 neither yet abide the cōming of his ad-  
 uersary. O brethren, is not the Diuell  
 the prince of this world, vanquished &  
 cast out? hath not Christe made con-  
 quest of him? hath he not carped our  
 flesh vp to glo:ry, in despite of Sathā's  
 malice?

Then. xli.  
 cxi.



to the f<sup>a</sup>p<sup>h</sup>ful.

Malice: Shall not our Champion re-  
tourne? You vnderstand that he shall,  
and that with expedition, when Satā  
and his adherentes Idolatours, wor-  
shippers of that blasphemous beast,  
filthy persons & fearful shrinkers from  
the truth of God, shalbe cast in y<sup>e</sup> stake  
o<sup>r</sup> lake burning with fyre & brimstone  
whiche neuer shalbe quenched. But in  
the meane tyme you feare corporall  
Death. If Nature admitted any mā to  
liue euer, then had your feare some ap-  
pearance of reason. But if corporall  
Death be cōmon to al: why wil ye ieo-  
pard to lose the lyfe euerlasting, to de-  
cline & escape that which neither rich  
nor poore, neyther wise nor foolyshe,  
proude of stomake, nor feable of cou-  
rage, and fynally no earthly creature  
by no craft o<sup>r</sup> ingyne of man dyd euer  
escape. If any haue escaped the horri-  
ble feare of death, it was such as bold-  
ly did gainstand mens iniquity in the  
earth. But yet grudgeth the flesh (say  
you) for feare of the torment, let it do  
the own nature & office, for so must it  
be tyll it be burdened w<sup>th</sup> Christes  
crosse,

The flesh  
can do no  
thing but  
grudge.

### An Admonition

Others  
before vs  
haue pas-  
sed the life  
by toyme-  
tes.

Webz. xl.

croffe, & then no dout shal God sende  
such comfort, as now we loke not for.  
Let vs not turne backe from Christe,  
albeit the flesh complaine and fear the  
torment. Wonder it is that the way to  
life is fearfull vnto vs, considering that  
so great a number of our brethre hath  
passed before vs, in at the same gate,  
that we so much abhorre. Hath not y  
most part of the Saintes of God en-  
tered into thep? reast by torment and  
troubles, of whom witnesseth Paule?  
Some were racked, some hewen a so-  
der, some slaine with sweardes; some  
walked vp and down in thepes sking,  
in nede, in tribulation and vexacion,  
in mountaines, denues, and in caues  
of the earth. And in al these extremp-  
ties, what cōplaintes hear we of their  
mouthes, except it be that they laimēt  
the blindnes of the world, and the per-  
dition of thep? persecutors? Did God  
comfort them, and shal he despise vs if  
in obedience to him, we folowe thep?  
footesteppes? He shal not do it: for he  
hathe promised to the contrape. And  
therfore dearely beloued in the Lord,  
as pe

to the Faithful.

as ye purpose to auoid the vengeance  
of God, that suddenly shal strike al ob-  
stinate Idolators, as ye wold haue the  
league betwene God and you to stand  
sure, & as you wil declare your selues  
to haue true faith, without whiche no  
man euer shal enter into life. And final-  
ly as ye wil leaue the true knowledge  
of God in possession to your children,  
auoide al idolatry and al participaciō  
therof, for it is so odious before Gods  
presence, that not only doth he punish  
the inuencers and fyrst offenders, but  
often times theyr posterity are stricken  
with blindnes and dasednes of mind,  
the battail shal appeare strong, which  
ye are to suffer, but the Lord hym selfe  
shal be your comfort. He shall come in  
your defence with his mighty power.  
He shal giue you victorie, when none  
is hoped for. He shal turn your teares  
into euerlasting ioy. He shal confound  
your enemies with the breath of his  
mouth. He shal let you se their destruc-  
tion, that nowe are most proude. The  
God of al comfort and cōsolacion, for  
Christ Iesus his sonnes sake, graunt  
that

De. xxiij.

Zacha. ii.

Psal. cxi.

Ier. lxi.

Apoc. vii.

Psal. lxi.



**An Admonition**

that thys my simple Admonicion (yea  
rather the warning of the holy Gost)  
may be receiued and accepted of you,  
with no lesse feare and obedience; then  
I haue writtē it vnto you, with unfai-  
ned loue and sorrowful hart, and thē I  
dout not but we shal be cōforted, when  
al such as now molest vs, shal trem-  
ble and shake, by the commyng  
of our Lord Iesus, whose om-  
nipotent spirit preserue &  
keepe you vndefiled  
bodye and soule  
to the end.  
Amen.

**Lord increase our Faith;**

**From Wittonburge by Nicholas  
Dorcastre Anno. M. D. lvi.  
the viii. of May.**

**Cum priuilegio ad in-  
primendum solum.**

Knox, J.